

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Vol. V.

MISSION TO THE SANDWICH ISLANDS.

From the Connecticut Mirror.

In compliance with our promise last week, we present our readers with a part of the private journal of one of the Missionaries, for which we are indebted to the politeness of his friends who reside in a neighbouring town. The journal commences with the departure of the missionaries from Boston, and describes many interesting occurrences which took place on the voyage, and their first interview with the natives of Owhyhee and Woahoo. As some of these events are recorded in the joint letter of the Missionaries and their journal which we have already published, we pass by this portion of the diary for the present and commence our extracts at the time when Messrs. Ruggles and Whitney were deputed to accompany Prince George to his father who is king of Atooi. As the history of this young prince may not be generally known, to our readers, and as it is not unlikely that he will prove of great use in accomplishing the objects of this important mission, we will here add such particulars respecting him as have come to our knowledge.

George Prince Tamoree, whose Indian name is Hoomehoom, is a native of Atooi, one of the Sandwich Islands, and the son of Tamoree, King of two of those islands. Tamoree, from his frequent intercourse with the Americans and Europeans who often stop at Atooi on their route to China, has acquired considerable information, and has for a long time shewed a great desire to introduce among his own people the arts and improvements of civilized life. In furtherance of these views he sent the young Prince to America when but six years of age, under the protection of an American captain, with directions that he should be well educated and then return to Atooi; and a considerable sum of money

was advanced by the king for the education of his son. He arrived at Boston about the year 1806, and was immediately put to school by his guardian, Capt. R—. A series of misfortunes soon after befel the gentleman to whom he was intrusted, and the consequence was that the funds advanced for the education of George were lost, and he was left to subsist entirely upon the charity of his instructor, who for a while supported him entirely at his own expense. After a while his preceptor relinquished the occupation of school-keeping, and commenced the business of a joiner. George was now taken into the shop and continued to work at the business several years. He at length became discontented, left his business and engaged himself to a farmer in Massachusetts. Being obliged to labor hard in his new occupation, and receiving very bad treatment, he absconded. This was about the beginning of the late war. He went to Boston and enlisted on board of one of our armed vessels. He soon after had the honor of taking a part in several of our naval victories, in which he shewed great bravery. He was badly wounded in the engagement between the Enterprize and Boxer, in attempting to board the enemy's vessel from the yard-arm, in which he finally succeeded, and the British sailor who wounded him was slain by an American who came to the support of young George. He remained in the navy until the close of the war; when our fleet was sent up the Mediterranean he became one of the crew of the Guerriere, Com. Decatur, and was in the engagement between that vessel and an Algerine frigate. Upon his return from the Mediterranean his history became known to some humane persons, who immediately applied for his release in order to give him the education which was originally designed for him. He was given up and became a member of the Foreign Mission School

at Cornwall in this state, where he remained with several other of his countrymen, who have been educated in the same school, until they embarked with the Missionaries for their native Isles.

Prince George is now about 23 years of age, of good stature, light complexion, handsome features, and of a gentle and tractable temper. He spoke English fluently, and could read and write before he entered at Cornwall. He has since acquired a respectable education, and being possessed of a good mind and an active spirit, it is but reasonable to hope that should his life be continued, he may yet do very much for the happiness of his benighted nation. His conduct to the missionaries during the voyage and after their arrival, is often mentioned in the letters and journals which we have seen, in such a manner as to leave no doubt that he fully appreciates the importance of the mission, and that he intends to give it his countenance and support.

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From the manuscript Journal of Mr. and Mrs. R.

RETURN OF PRINCE GEORGE TO ATOOI.

May 2. To day brother Whitney and myself have been called to leave our dear little number at Woahoo, to accompany George P. Tamoree to his native Isle and to the bosom of his Father. It was trying to us to part from our brethren and sisters, and especially from the dear companions of our bosom, not knowing when an opportunity will offer for our return, as vessels rarely sail from Atooi to the Windward Isles. But if *duty* has called us to the separation, we trust that a gracious God will in his own time return us again to the embraces of our friends and permit us to rejoice together in his goodness.

We have a fine breeze, which we expect will take us to Atooi in 24 hours.

May 3. Made Atooi at day light this morning. Like all the other islands, its first appearance was rude and mountainous, but on approaching nearer, beautiful plains and fruitful vallies present themselves to view, looking almost like the cultivated fields of America, while large groves of cocoanuts and bananas

wave their tops, as if to welcome us to their shores. Can this, thought I, while passing these pleasant fields, be one of the dark places of the earth, which is filled with the habitations of cruelty? Has the Sun of Righteousness never yet shone upon it; is it a fact that these immortal beings are shrouded in midnight darkness, without one minister of Christ to direct them to the city of refuge—the place of rest and glory? Alas! they are heathens. Their mean and scanty dwellings, and the appearance of the natives which have now come along side of us, plainly bespeak that they are yet savages, ignorant of God, and unacquainted with the gospel. They have indeed thrown away their idols as worthless things, unable to save them, but they have not heard of Jesus; no Christian has yet said to them, there is a God in heaven who made them and the world, nor pointed them to the Saviour, “the Lamb of God, who taketh away the sins of the world.” O thou God of nations, here make thyself known—here plant thy cross, and possess this land.

At 11 o'clock came to anchor at Wi-mai opposite the fort. A canoe came off to us with several of the king's men, one of whom could speak English. George had kept himself concealed in the cabin, until we told him that one of his father's favorite men was on board, and we thought best that his arrival should be made known to him.—We then introduced him to the young prince; he embraced him and kissed him, and then without saying a word, turned round and immediately went on deck, and into his canoe, telling his companions they must go on shore, for their young master had come. A salute of 21 guns was soon fired from the brig, and returned from the fort. Brother W——, George, and myself, made preparations and went on shore; on account of the surf, we were obliged to land half a mile west of the king's house. We were there met by a crowd of natives who would have obstructed our way entirely, had there not been men appointed to clear a passage for us, which they did by beating them off with clubs. When we arrived at the house, Tamoree and his Queen were re-

clining on a sofa; as soon as George entered the door, his father arose, clasped him in his arms, and pressed his nose to his son's after the manner of the country; both were unable to speak for some time. The scene was truly affecting, and I know not when I have wept more freely. When they had become a little more composed, Tamoree spoke and said his heart was so joyful that he could not talk much till to-morrow; but discovering brother W. and myself, who had till then remained almost unnoticed he enquired who we were. George then introduced us to him as his friends, who had come from America to accompany him home.—The old gentleman then embraced us in the same manner as he had done his son, frequently putting his nose to ours, and calling us his *hicahe* or friends. A supper was soon provided for us, consisting of a couple of hogs, baked whole after the American manner, several fowls and a dog cooked after the style of the Island, together with potatoes, tarro, bananas, cocoanuts, and watermelons, brandy, gin, wines, &c. The table was set in good style and our supper was indeed excellent. A new house was assigned for brother W. and myself during our stay on the Island, a few rods from the king's, and several men to attend upon us. We shall now retire to rest after looking up to God with thanksgiving for mercies already received, and humbly praying that a blessing may attend our visit to these heathen. Perhaps it will be the first christian prayer that was ever offered to God on this Island.

May 4. This morning early I went to the king's house, and was met at the door by himself and the queen, who took me by each arm, led me in and seated me between them upon the sofa; and after having several times put their noses to mine, the king enquired if it was true that I had lived with Hoomehoom (the real name of George) in America, and eat with him and slept with him, saying his son had told him many things that he could not fully understand, and that I had been his friend a long time, and would stay here and instruct his people to read. I told him it was true, and that

the good people of America who loved his son and loved him and his people, had sent several men and women to instruct his people to read and work as they do in America. When I told him this, he with his wife broke out in one voice "*miti, miti, nove loah aloha America;*" that is, *good, good, very great love for America;* and then burst into tears. After a short time, he asked me how long I would be willing to stay and teach his island. I told him I wished to spend my life here and die here; he then embraced me again and said "*kacke vo'u oe, mahkooah oe o-ou wihena o ou mahkooah oe,*" that is, *you my son, I your father, my wife you mother.*

I endeavoured to tell him something about God, but the subject was entirely new to him, and he could understand but little.

This afternoon brother W. and myself walked in the valley of Wimai, where we found cocoanuts, bananas, plantains, tarro, potatoes, oranges and lemons in abundance, and a few pine apples and grapes. The soil is of the best kind, and I doubt not would yield excellent grain. A stream of water passes through the valley sufficient to furnish mill seats of any description. The place is indeed delightful; I have seen none at the windward Isles that looked so rich and promising.

May 8. I spent the former part of this day in walking about 6 miles into the country—visited many families which are indeed the abodes of ignorance, superstition and wretchedness. The inhabitants treated me with all the attention and hospitality which their limited circumstances would afford; and even carried their generosity to excess; but O the darkness and ignorance in which they are shrouded. It is enough to draw tears from any friend of humanity, to enter one of their dwellings and witness the vices to which they are abandoned. No sooner is the stranger seated upon the mat, than the husband as a token of respect and kindness offers him his wife, and the father his daughter. I have frequently told them that such conduct was not good, and that there was a great God who saw all their actions and was dis-

pleased with such things; but they will say, all white men before say it is good, but you are not like other white men. What would the missionary of the cross do if it were not for the consolations contained in the promises of God; these to him are sweet and refreshing. Without *them* before him he would soon faint and die; but with them he may go to his work and cheerfully labor and toil through life, amidst all the depravity and degradation of heathen and savages, remembering that God has pledged his word, that the heathen shall be given to Christ and become lovers of righteousness.

10th. This morning Tamoree sent for me—said his interpreter was going away to be gone several days, and he wished to say a few things to me before he went. I want to know if you love Hoomehoome, if you love me, if you like to stay here and learn my people. I assured him that I loved his son and him, and I wished to spend my life in doing them good, and not only I but Mr. Whitney, and all who came with us wished the same. Hoomehoome tell me so, says he; he then shed tears freely and said, I love Hoomehoome. I love him very much more than my other children.* I thought he was dead; I cry many times because I think he was dead. Some Captains tell me he live in America, but I not believe; I say no, he dead, he no come back. But he live, he come again; my heart very glad. I want my son to help me; he speaks English and can do my business. But he is young; young men are sometimes wild, they want advice. I want you stay here and help Hoomehoome, and when vessels come you and Hoomehoome go on board and trade, so I make you chief. I told him I wished not to be a chief, neither could I do any of his public business, but was willing to advise his son and assist him in every thing consistent with the object for which we came to his Island. He expressed some surprise when I told him I wished not to be a chief, but when I explained to him what we wished to do; he appeared satisfied and pleased.

* Tamoree has two other children besides George, a daughter and a son younger.

This afternoon the king sent to me and requested that I would come and read to him in his Bible. I read the first chapter of Genesis and explained to him what I read as well as I could. He listened with strict attention, frequently asking pertinent questions, and said I can't understand it all; I want to know it; you must learn my language fast, and then tell me all. No white man before, ever read to me and talk like you.

May 14. It is extremely warm to-day, and I feel languid and unfit for any thing. We are greatly annoyed by fleas—some nights we can sleep none, they are so numerous and troublesome. They are the most disagreeable insect found in the Islands, but the natives are very fond of them; both chiefs and people will spend hours in picking them off the dogs and eating them. They also eat lice when they can find them, and there is generally a good supply.

May 16. Visited the king and read to him in his Bible. He expresses an earnest desire to know all that is contained in the Bible, saying frequently, I want to understand it; and when you learn my language I shall know it. He often says he wants Atooi to be like America. To-day he told me he would support all the Mission family if they would come to Atooi—that he would build us many school-houses as we wished, and a large meeting-house, and have a Sabbath day and have prayers and singing. It is reviving to my heart, to go and converse with the old gentleman and see his thirst for knowledge, and desire that his people should be informed.

May 26. Last night I returned from a visit to Poorah, a village about 25 or 30 miles to the east of Wimai. I set out on Monday and walked; brother W. came on Tuesday and rode on horseback. Our principal object was to explore the country, but we also intended to shoot a wild bullock if any should come in our way. I was attended by six of the king's men to carry my baggage and prepare my food and lodgings, and fifteen to carry salt for the beef. On my way I passed through the following vallies, most of which are pleasant and capable of high cultivation: Han-

nahpapa, Wiahwah, Tellahao, Lahivi, Tata, Tooloo-oolah, Tooahlo, Toloah, Toloah, Walawala, Pahah, Pahab, Tepoo, Tepoo, Hictoo, Neomalloo, Nahwillewille, Hannamahoolo, Telooahnah, Wieroah.

In each of these vallies is a considerable stream of fresh water; and in most grows great quantities of sugar cane, bananas, tarro, &c. &c. On Wednesday we succeeded to kill a large cow, out of a herd of about twenty, which we judged had upwards of 100 weight of tallow in her.

May 29. Last night we were kept awake by the cries of some women who by their excessive groans we supposed had lost a relative. In the morning brother W. and myself determined to visit the place from whence the noise proceeded, and on entering the house, such a spectacle presented itself as I never before witnessed and as I cannot describe. A man, one of the Queen's trusty favorites, had just expired. Several females were seated around the dead body which lay naked on a mat, rubbing and turning it about with their hands, and uttering forth such horrid shrieks and groans as must have shocked the most hardened hearts; and as another expression of their grief and humility, covering their heads with old filthy mats and tappers. The king was not present, but the Queen was inconsolable, stamping with her feet, and crying with all the vehemence in her power. We tried to tell them that it was not good to behave thus, but they paid no attention to what we said. We then visited the king, who appeared rational and composed; said he loved that man very much. He asked me where the breath went to when he died. I told him that God gave him breath and took it away when he pleased. I then endeavored to explain to him something about God, the soul, heaven and hell; to which he listened attentively, and said what I had told him was all new to him.

June 2. For several days since, the King and Queen have manifested a great desire to learn to read, and sent for us frequently to instruct them; they say

they will spend ten years if they can learn to read well in that time. Wherever they go they carry their books with them. I have seen them while bathing in the water, stand with their books in their hands, repeating their lessons. They have expressed fears that we shall not return from Woahoo. I went into the king's house this morning and found the Queen bathed in tears; on enquiring the cause, the interpreter said that Mr. W—— had told her yesterday that we could not return, and neither she nor the king had rested any all night. I told him they had misunderstood Mr. W. and that we did intend to come back as soon as possible. So earnest are they for us to settle with them and instruct them.

(To be continued.)

EDUCATION OF THE POOR IN IRELAND.

The Roman Catholic Clergy of Dublin, held a general meeting, Jan. 10, 1821, in reference to this subject. The meeting was convened by order of the Most Rev. Dr. Troy, and a report was read containing a most liberal plan of an Institution, to be called "The Irish National Society for promoting the Education of the Poor."

The leading principle by which the Society shall be guided, is to afford the same facilities for education to all classes of professing Christians, without any attempt to interfere with the peculiar religious opinions of any, or to countenance proselytism.

That this leading principle shall be adhered to with perfect fidelity; and for the purpose of preventing any violation of this principle, it is a fundamental law of this Institution that it shall be, at all times, competent for any five members of the Society, upon request in writing, to obtain a committee to inquire and report whether this, our leading principle has been in any respect violated, and to suggest the best means to prevent future violation.

As it is conceived that schools best adapted to the wants and circumstances of Ireland are those in which the appointment of governors, teachers, and scholars, shall be uninfluenced by reli-

gious controversy shall be excluded, and in which catechetical and religious instruction shall not be given to any denomination of Christians, except by persons of their own persuasion, separately and apart from all others, and in which the morals of the pupils and instructors shall be anxiously attended to, and the most strenuous efforts made to promote mutual cordiality and affection, and reciprocal confidence, between all classes and persuasions; where habits of decency and cleanliness shall be considered indispensable: where reading, writing, and arithmetic, shall be taught in a cheap and expeditious manner, and in which good order and regular discipline shall be duly enforced, the funds of the Institution shall be devoted to the support of such schools alone; but the society is willing to communicate information, and afford such assistance as shall not diminish its resources, to any seminary for the instruction of the poor.—*London Mag.*

Every good man ought to implore the blessing of Heaven on such an Institution; and to render the meed of deserved praise to those liberal souls, of whatever denomination, who devise such liberal things, are willing to lay aside sectarian feelings and prejudices, and to unite in a project of this character for the promotion of the general good.

A STUDENT AT COLLEGE.

CORRESPONDENCE BETWEEN MR. ———, A MEMBER OF ——— COLLEGE, AND THE REV. ——— of ———.

"It is more blessed to give than to receive."

The following correspondence was published, some time since, in the *Christian Herald*. It has been read with deep interest, and has called forth the sympathetic tear from many who have read it.

LETTER I.

— College, June 6, 1820.

Rev. and dear Sir,—You will have the goodness to pardon the surprise which this letter may cause you, as coming from an entire stranger, and on a subject so novel. I take the liberty to make some inquiries of you respecting my FATHER. His name —, may

probably awaken many recollections of which you have long since ceased to think. My father died when I was between five and six years old, and of course, what I can recollect about him is but little. His children were immediately scattered, at an early age, it was my lot to go to —, —, where I remained until I entered college. Understanding that you were intimately acquainted with my father, while residing in some part of —, I would thank you, sir, to give me any information in your power respecting his religion character, disposition, habits, education, abilities, public character, or any other traits in his general character with which you may have been acquainted—for we are all astonishingly ignorant respecting him. I have in my possession some poetry, in the hand writing of my father, addressed to yourself, from which I should infer you were one of his friends. If so, you have, doubtless, often thought of his orphan family, and as often commended them to Him, who careth for the widow and the fatherless.

My father's dust, as you probably know, lies in —. I lately visited the sods which cover his remains. A small white stone is all that points the inquiring child to the grave of a parent, whose memory is affectionately treasured up in the heart, though the spirit of the parent took its untimely flight, ere the child could know the worth of a father. I have often deeply lamented, that the father whom I tenderly loved—the voice of whose counsel I needed—and the lips from which I might have drawn instruction, should all be dumb for ever ere I was old enough to receive even the last blessing.

Since I have been under the necessity of introducing myself, I would briefly inform you, that I am the youngest child; that I have, by much anxiety, by industry and charity, nearly completed my second year in college; that I hope to be permitted to spend my life in the service of the Lord Jesus; and, hereafter, though unworthy, to walk in the streets of eternal day.

I might give you a long history of my mother, brothers, and sisters, but I have

already wearied your patience. Excuse, sir the liberty I have taken, and the novelty of the subject upon which I have written, and believe me to be, though personally unknown, with respect and esteem,
yours most affectionately, &c.

LETTER II.

—, June 28, 1820.

Dear Sir—Your interesting favour of the 6th inst. was received, and read with emotions which I am unable to describe. A letter addressed from the son, and youngest child of a friend and companion, one so highly loved and esteemed—endeared to my heart by years of intimate friendship and social intercourse—where mutual confidence knew no reserve, and our joys and sorrows formed a joint stock in the commerce of life:—a letter presenting one an orphan weeping over the monument of his father, whom he can scarcely recollect, and venting the feelings of filial piety, in a list of such affecting and interesting inquiries, could not fail to awaken in my heart the tenderest sensibility, and revive afresh the pleasing painful recollection of scenes identified with the memory of your father, which are now gone, and past with years beyond the flood.

Dolce reminisci et illustabile tempus.

Impute not, my dear friend, the delay of my answer to apathy or intentional neglect. A week's absence from home, and the pressure of domestic business, have been the intervening cause. My first leisure minutes are devoted to your request. I approach the task with a melancholy pleasure and a solemn awe; with the deep impression of a transitory world, and regretting my inability to do justice, either to your feelings or my own.

The writer here gives an interesting memoir of Dr. —, the father of his young correspondent, but on account of its length we extract only his closing remarks

Your father, sir, possessed a bright natural genius, and had it been cultivated by a classical education, he would doubtless have held an eminent rank as

a scientific character. In his profession as a physician he stood high; was respected and useful; his natural disposition was in a high degree social; his sensibility keen; his spirits volatile—easily elevated or depressed; his heart was affectionate, and vibrated in unison with the notes of friendship. He tenderly sympathised with the afflicted and distressed—was faithful in his attention to the sick, and often served the poor without fee or reward.

LETTER III.

— College, August 5th, 1820.

Rev. and very dear sir,—I read your kind letter of the 28th of last month, with many tears. Left at an early age a destitute orphan, and compelled to crowd my way, thus far, through a selfish world, I have often seen many a cold face of indifference. Often has my heart been withered by seeing helplessness derided. Judge then of my feelings on reading your letter. I felt, as though in seeking after the vestiges of a father that is gone, I had found another father. Accept, dear sir, my gratitude for your kindness in writing. Few know the feelings of an orphan, when he finds one who is willing to say, "Your father was my friend." The picture you drew of my father's character, very nearly resembled the one my imagination had painted, and in reading your letter I can discover many traits of my own character. I am happy to inform you that my father, to my recollection, attended family worship, and I believe made a profession of religion.

As you was so good as to answer my last, I have made bold to address you on another topic. By the advice of the President of the college, and of the faculty generally, I must soon take some means to regain my health. I had naturally a good constitution, but have broken it down. My peculiar circumstances forced me to fit for college in a year's time; and though, as you may suppose, I was not very well fitted, yet this evidently injured my health. I came from — to this place on foot, bringing my books and clothes on my

back, because I had no money. After entering college, the same necessity forced me to teach school. I engaged in a school two miles and a half from college; walked back and forth every morning and evening, during the first winter, and kept up with my class. I here injured my eyes by night study of Greek. The next summer I took a school of wild boys in ———, and never missed a recitation all summer. During the fall vacation, I took a school in ———. Thus, while I earned 160 dollars the first year of my college life, I injured my health, and this year I begin to feel it. A constant and violent pain in my breast, admonishes me that it is time to do something for it besides studying. I have been advised by the professors and tutors, to take a journey during the coming vacation. I have, for these reasons, concluded to take a journey on foot, the next vacation, to ———, returning by way of the ———; hoping, by means of this exercise, to restore my health. Perhaps, sir, you may smile at my plan, especially when I inform you that I have no money to defray the expenses of the journey. I am aware of fatigues and difficulties—but to these I am accustomed. I travelled from ——— to this college with 50 cents; and though, during this journey, I slept once under a fine cedar bush, yet I am as well off now as if I had travelled in a coach. I believe that *walking* will be as likely to restore my health as any other means, and it is the least expensive. I go to ——— because I have sisters there, whom I wish to see. Though the flesh shrinks at the thought of travelling 6 or 700 miles, destitute and among strangers, yet the spirit is undaunted. I would endure any fatigues for my old constitution.

The object of my telling you this long story is this:—I wish to inquire if you think there are any gentlemen at ———, or near there, on whom I had better call. If so, would you be so good as to send me a line of introduction to them. It is my wish to become acquainted with men and manners; and

if there are any in ———, who were acquainted with my father, perhaps they would not be unwilling to see his son. Any introductions or hints you could give me, as to my journey, would be thankfully received. I would thank you, sir, to write me, and give me any advice you think proper; I shall probably leave this place, *Deo volente*, in about four or five weeks.

I am happy to state, that there is considerable attention to religion in ———. Meetings are frequent and crowded. Sinners are inquiring after Jesus. The voice is small and very still, though not on this account the less powerful. Christians are awaking. With one or two exceptions the work has not reached college, except as the brethren are much engaged. A general seriousness, however, pervades college. We wish to be still, and pray the more. The church met lately, and many tears were shed over our backslidings. The faculty feel the effects of religion and are engaged. Oh, sir, do you and your good people pray for our college—we beg you to pray that God would not in wrath pass us by, and leave us to ourselves.

I must again ask your indulgence for again troubling you. Had I an arm upon which I could lean, I would not trouble those with whom I am unacquainted. I do not feel so much alarmed about my health as do my friends here; though I think I must grow better or worse this fall.

Should you know of any gentleman on my route with whom it would be useful for me to become acquainted, and would put me in a way to be introduced, you will draw still closer the cords which now bind my heart to yours; and if an orphan's thanks, and an orphan's prayers will be of any service to you, they shall be yours.

Taking—*The night cometh*—for your motto, I pray that you may go on in the service of Jesus; that your labours may be abundantly blessed; that whatever may be our lot in this life, we may meet at last in the kingdom of our God. Please to write me by mail before long.

Believe me, Rev. and dear sir, when for my own, as well as for my father's sake, I subscribe myself,

Yours most affectionately, &c.

(*To be continued.*)

VILLAGE PREACHING IN A TENT,
OR NEW FASHIONED MEETING HOUSE.

Letter from an Itinerant of the Surry Mission Society, to a Minister in London.

Your Tent has fully verified your opinion of its utility, as a mode of accommodating a village congregation previous to the erection of a place of worship. Since you kindly lent it to me in the summer of 1819, I have availed myself of the opportunity of employing it in some of the villages of Surry, and in several it has proved a comfortable tabernacle, filled, I trust, as of old, in the wilderness, with the glory of the Lord. Like that, it is easily erected, and easily removed. The last village in which it has been pitched, is the centre of a dreary region of British heathenism. Here the preaching of the gospel was common in the street; and soon afterwards this moveable temple was reared. A young man, formerly very profligate, to whom the word seems to have been blessed, with his father, took the charge of it, and without any trouble to myself or others who have laboured there, we have found it prepared every Sabbath, for nearly half a year. Here upwards of *three hundred peasants*, of all ages, from the children with ruddy faces, to the decrepid leaning upon their sticks, farmers, ploughmen, &c. have listened to these tidings of mercy, which were to them a new sound.* The judgment day will reveal those things of which we cannot *now* be positive; but we have reason to believe that sons and daughters have been born unto God. We have been favoured to behold the Sabbath-breaker revere that holy day, the drunkard become sober, and the adulterer break his sinful connexions. In that neighbourhood the Lord has been pleas-

* This tent, when fixed, forms a room 34 feet long, by 27 feet wide. With the poles, &c it is 380lb. weight; and it cost only thirty guineas.

ed so to bless the labours connected with those above alluded to, that one place of worship has been already fitted up; in another village, one is expected to be erected; and in that where the tent was fixed, the people having come forward to assist, a commodious chapel would be commenced immediately, did not the season of the year prevent. I am sure, Sir, that it will afford you pleasure to reflect, that you have so largely contributed to these things; and I doubt not that if the plans were adopted of employing tents in itinerant labours, they being on many accounts so far preferable to rooms, it would be found by many, who are glad to preach Christ in highways and hedges, a privilege to have such a comfortable shelter. I have been often reminded, while preaching in it during heat and storms, of Him who is "a shadow from the heat, and a covert from the tempest."

Cobham, Dec. 1, 1820.

REVIVALS OF RELIGION.

Extract of a letter from a gentleman in New-York to his friend in this city, dated April 20, 1821.

In addition to the Report of the Albany Presbytery, I have had information from a correct source of about 40 towns in this state where there are revivals of religion; in some of which from 100 to 250 souls are rejoicing in hope; and the work going on still: indeed in many places it has but just begun.

Recent letters from England mention that there is now and has been for some time a very uncommon attention to religion among the sailors on the Thames and in other ports. Prayer-meetings are held every night on board ships conducted entirely by sailors and captains. The Bethel flag is hoisted during the day on board the ships where prayer-meetings are to be held; and as soon as work is broken off the sailors are seen crowding to the ships. Letters from Mr. Smith, of Penyance, who was once a cabin boy, and afterwards Lieutenant in the navy, are very encouraging. He has been devoted to seamen several

years. The Secretary of the Port Society has received a letter from Mr. Wilberforce, expressing the congratulations of the London Port Society on the occasion of our church being open, and I understand is very interesting. Our prayer-meetings on Friday evening are continued with increased interest. We meet Saturday evening to report.

PORTAGE PRESBYTERY.

Extract of a Letter.

Within the bounds of the Presbytery, are no less than 33 churches and only eight ministers; four churches to one minister, or 25 churches without a minister. Eight or nine churches have been formed within a year. In Medina County are seven churches and no minister. This county has been recently organized and is rapidly increasing in population. In Huron County are eight churches and no one of them has a minister. One member of our Presbytery resides in that county: but he has declined being installed over any particular church. In Cuyahoga County are four churches and one minister. In Portage county which is better supplied than any other county on the Reserve and perhaps in the state, are 14 churches. There are many towns where are no churches, but many inhabitants who must receive attention from missionaries, or they will soon sink into a state of heathenism. To supply our wants we need the addition of a score of active ministers. Some of those who are here and who have borne the heat and burden of the day will soon be worn out, and their places must be supplied, or many even in this region will perish for lack of knowledge.—*Rel. Rem.*

GREAT OSAGE MISSION.

When the Mission Family to the Great Osages were about to leave the city of New-York for their place of destination, at one of the public meetings the Rev. Isaac Lewis of Greenwich Conn delivered the following

ADDRESS.

The scene before us, if not novel in this city, is truly sublime, and deeply interesting. We behold a family, embrac-

ing more than forty members, collected from different and distant parts of our common country. They have burst asunder the strong ties which bound them to their native regions, and to their dear relatives and friends. They have taken the last view of those pleasant gardens, and fruitful fields, which have delightfully occupied their attention in years that are past. They have bid the last adieu to those sanctuaries, in which, with elevated affections of heart, they had often worshipped the God of their fathers, and consecrated themselves again and again to his service. They have taken the last farewell of their beloved parents and other dear friends, with whom they often "took sweet counsel, and walked to the house of God in company. Those gardens, and fields, and beloved sanctuaries, they shall never behold. And the faces of those dear relatives they shall not again see till the heavens shall be no more—till the arch-angel's trumpet shall awake the dead.

Those immense sacrifices have been made for the benevolent purpose of devoting themselves to the missionary cause. They go hence, bearing the blessings of civil and social life to the savages of the wilderness. They go hence, bearing the glorious standard of the cross, to lost and perishing pagans. They go to proclaim the glad tidings of redemption to those who "know not God," and who are "sitting in the region and shadow of death." They go to dispel the midnight darkness of heathen superstition; to illumine the benighted regions of the west; to unfurl the christian banner where it has never been displayed; and to teach the wild men of the woods to chant the praises of redeeming love.

Surely, more benevolent, more noble, more interesting employment cannot be found on this side of heaven. Henceforth they are to be exclusively devoted to the service of our divine and adorable Saviour. The glory of Jehovah, their own personal piety, and the salvation of a guilty world, are henceforth to be the subjects of their fervent prayer, and the objects of their unceasing solicitude.

To these great objects, Missionary Family, let all your time and talents,

and the warmest affections of your hearts, be unreservedly and faithfully devoted. Attend carefully, every day, to your own personal religion. Very often commune with the Father of your spirit, and the Saviour of your souls. Constantly beseech the infinite God to shed abroad in your hearts, the sanctifying, and animating, and comforting influences of his holy spirit. If, in the pure spirit of elevated and fervent devotion, you daily and hourly apply to God for assistance and direction, you will always find him a very present help in every time of need. He will support you under every trial. He will comfort you in all your sorrows. He will conduct you, in safety, through the journey of life, and afterwards receive you to glory. "Be ye faithful unto death, and he will give you a crown of life." "And now brethren, I commend you to God and to the word of his grace which is able to build you up, and to give you an inheritance among all them that are sanctified." And with this commendation, I bid you an affectionate, a long farewell.

My hearers, while we commend these dear Missionaries to God, and to the word of his grace, there is something more for us to do. It is not enough for us to say to them, "Depart in peace, be ye warmed and filled." We must give them the "things which are needful for the body." We must furnish them with clothing, not only for themselves, but also for the naked children of the forest, who are to be admitted into their family. We must give them bread to eat. We must conduct them to the place of their destination—the scene of their future labours; and support them, when *there*. We must open our purses, and pour into the treasury of the Lord the silver and the gold which are his, and for which he now calls. Are these sacrifices too great?

Think of the sacrifices which these beloved Missionaries have made. They have given, not only their gold and silver, but also themselves, their souls and their bodies to the Lord, to be employed in this great and glorious enterprise. And shall we deem it too great a sacri-

fice, to give for their support, a part of the earthly treasures which the beneficent hand of a holy Providence hath kindly bestowed upon us?

Think of the sacrifices which their parents and other friends have made. Who that is, at all, acquainted with the tender sensibilities of parental fondness? who that has ever experienced the anguish of a long and distant separation from beloved friends? who that has ever been afflicted by the removal of affectionate and beloved children, with no prospect of meeting them again on this side of the grave?—but must acknowledge that the sacrifices of those parents and friends are of no ordinary kind? Do you know, my brethren, what are the feelings and sentiments of pious parents when called to give up their dear children to the missionary cause? I will tell you: and I will tell you in the language of the fond parents of that beloved Physician. With heart-felt, but trembling and agitated acquiescence in the divine will, they said to me, "God calls, and we cannot, we dare not withhold our son." I will tell you again: and I will tell you in the words of a venerable Father, who, if I do not mistake, resides in the county of Saratoga, in this State. He gave up three amiable and pious children, two sons and a daughter, to be employed in the missionary field among the western Indians. When the younger son was about to leave him, he was asked, What were his own feelings on the occasion? To which he nobly replied, "I would hereby, and I do hereby, give my most cordial and hearty approbation to his joining in the missionary cause. My children are near and dear to me. But I trust I feel as though I received them from God, and have given them back to him in the holy ordinance of baptism; and I am willing to devote them to him for the salvation of the poor heathen, if they can be of any service. Had I a hundred sons and daughters, I should not think the sacrifice too great to devote them, for the salvation of one poor heathen. A better life than the life of man has been laid down for them. Shall I withhold a son,

or a daughter, if God calls them, and they can be of any service? God forbid. Take them therefore, dear Saviour; take them, my Lord and my God. O take them ye servants of the most high God, ye agents of God, in behalf of the suffering benighted Pagans; send them wheresoever your wisdom and prudence may dictate."

These sentiments I do greatly admire and venerate. They possess an exceedingly elevated character. They are purely christian. They are evidently the effusions of a heart, fraught with supreme and ardent love to God; and with pure and disinterested benevolence to men. These are the sentiments which ought to govern all men, on all occasions. These are the sentiments by which we ought to be actuated, this evening, while contributing to the missionary fund. If pious parents dare not withhold their dear children when God calls them into the missionary field, shall we dare to withhold pecuniary assistance, when it is necessary for their support, and when God so manifestly calls for it?

To devote a hundred sons and daughters to the missionary cause, would not be too great a sacrifice for the salvation of one poor heathen, said the venerable christian, the pious Mr. Williams; and he said correctly. How immensely valuable is the immortal soul of man! Any one of the poor heathen, if saved, is capable of enjoying, and will enjoy, a thousand times more happiness than all men on earth, and all men and all angels in Heaven have ever enjoyed; and still his happiness will only be begun. But, if left to perish forever, he is capable of enduring, and will endure, a thousand times more misery than all men on earth, and all men and devils in hell, have ever endured; and still his misery will only be begun. O how infinitely valuable is the immortal soul of man! And yet there are on the earth, at this moment, it is believed, six hundred millions of such souls, shrouded in all the darkness of pagan superstition. The arch-deceiver who enslaved them, still holds them in his deadly grasp. O how unutterably important is the missionary cause!

Feel its infinite importance, dear brethren. Let your most fervent supplications daily ascend to God for the success of missionary establishments, and for the conversion of the pagan world. To this great and glorious work cheerfully devote your sons, and your daughters, and yourselves too, if God our Saviour should demand the sacrifice. To this great and glorious work cheerfully devote your silver and your gold. Pour your earthly riches into the Lord's treasury. Give "good measure, pressed down, and running over." And, thus giving, exclaim, with holy sincerity of heart, "Take them, dear Saviour. Take them, my Lord and my God. O take them, ye servants of the most high God, ye agents for God, in behalf of the suffering benighted pagans."

PROGRESS OF THE MISSION FAMILY.

Pittsburg, Pa., April 11.

After various religious exercises which gave interest and solemnity to the scene, this interesting family departed from this place on the 10th inst., by water, for their place of destination. The prayers and best wishes of their fellow Christians, and of the friends of humanity in general, go with them. A large concourse of citizens assembled on the bank of the Monongahela to witness the interesting sight—the departure of the messengers of peace and salvation, on an errand of mercy, to the destitute and benighted savage.

BOARD OF FOREIGN MISSIONS.

The Rev. Dr. Worcester, Secretary of the A. B. C. F. M. has been spending the past winter at the south; partly on account of his impaired health, and partly for the purpose of promoting the cause of missions, in which his benevolent heart is deeply engaged.

While at New Orleans, the following appeal was made to the citizens of that place, which we hope will be heard in other places.

ADDRESS.

To all in the city of New Orleans, and in the state of Louisiana, who delight in doing good, and in promoting the best interest of mankind.

—PROSPERITY.

The American Board of Commissioners for Foreign Missions, is known to the world. Its constitution and its spirit are free and expansive. It is limited to no section of the country—to no denomination of Christians. Its

members, auxiliaries and agents are in all the states of the Union, and of nearly all the considerable religious communions.

Its object is single—the diffusion of knowledge, virtue and happiness, in the dark places of the earth. In the ten years of its existence, it has expended for this object more than \$200,000 the fruits of benevolence contributed indifferent parts of this enlightened land. It has now, under its direction and dependant upon its funds, about 90 persons, well qualified for different parts in the work of general instruction, sacred and secular, devoted to the service for life—and employed, 25 in India, 2 in Western Asia, seventeen in the Sandwich Islands, and forty four in the Indian nations of our own borders: and at its several establishments in these different parts of the world, it has more than fifty schools, and more than 3000 children of heathen families under Christian instruction.

For the erection and support of these establishments, and this extensive system of instruction, the expense cannot be small. During the last year the disbursements from the treasury of the Board amounted to more than 57,000 dollars; nearly one half of which was applied for the benefit of the Cherokee and Choctaw nations. The expenditures of the current year can scarcely be less, even should no new establishments be commenced.

The system of instruction for the aborigines of our country, introduced by the American Board, has commended itself to all who have been made acquainted with it—has been applauded by many persons of intelligence and distinction, by whom the establishments have been visited; has obtained the express approbation and patronage of the government of the United States; and has, by its unexampled success, produced an extended and operative conviction, that these long lost tribes of the forest, instead of being utterly exterminated, may be raised up to the improved and dignified condition and character of civilized and christianized people.

The disposition of the Cherokees and Choctaws has become favourable, in a measure before unknown, to the benevolent design. Nor is that of the Chickasaws less encouraging, or less deserving of liberal attention. Convinced of the necessity of turning from the chase to the plough, and pleased with the improvements of the children at the schools, they express an ardent desire that more schools should be established, and that their children generally should be instructed.

The present is an auspicious moment. Were adequate funds supplied, a sufficient number of schools for all the children of these nations, of suitable age, might very soon be established; and within twenty or thirty years a generation, educated in the useful arts, and in the rudiments of science, of morals, and of religion, would occupy the various departments of active life, have the management of families, and have a direction in all the concerns

of the nations. Under their influence, and with the advantages which they would possess, the work of civilization would be carried forward with facility, and with little comparative expense to the benevolent citizens of the States.

It will not, however, be in the power of the Board to establish the requisite number of schools, or to answer the pressing exigencies of the general concern, without the continued and extended liberalities of such as are disposed to lend their aid to so interesting and important a work. If in regard to money the times are difficult, the reason is the greater for extending applications for aid; and increasing the number of contributors. Of the two hundred and nineteen thousand dollars, which in ten years have been received into the treasury of the board in donations and contributions for its benevolent purposes, more than 93,000 dollars were from the state of Massachusetts. If the donations in Louisiana have not been in equal proportion, the deficiency is to be attributed to the want, not of the spirit of liberality, but of information respecting the objects, and of opportunity or occasion for aiding them.

In two or three instances only has any direct appeal been made, in behalf of the board, to the liberal in Louisiana, or even in New Orleans. In those instances the appeal was promptly and generously answered, by the few to whose minds and hearts it was brought home. It is now renewed with most respectful earnestness, and with feelings of the profoundest interest.

In New Orleans, as in other places, and especially in all large towns, there are many occasions for charity at home, and various local objects of benevolent attention; and for alacrity in fulfilling the every day offices of humanity, and answering the particular and frequent calls upon her bounty, she has obtained an honourable name among the American cities and towns. *The liberal deviseth liberal things.* The good people of this rising city, so deeply interesting to all parts of the country, and destined to an eminence and influence surpassing all present thought, will shew a still livelier alacrity in the exercises and efforts of that more exalted and expansive benevolence—that living and celestial charity, *which seeketh not her own*—but is ever ready to do good unto all men as she has opportunity, and finds her highest satisfaction in conferring the richest and most durable benefits on those who were at the greatest remove from such blessings. To them a most favourable opportunity is now afforded for gratifying and exalting their noblest affections and feelings, for exhibiting a liberality which will be for a praise to this opulent city and this important state, and for conferring benefits on many thousands of their fellow beings, which will descend to generations to come, and endure to endless ages.

S. WORCESTER, Sec. A. B. C. F. M.

New Orleans, Feb. 19, 1821.

EDUCATION AND MISSIONARY AGENTS.

The calls of the Education and Missionary Societies for assistance in the great work of evangelizing the world, are, no doubt, seen and read by all who are familiar with religious publications; but it is to be feared that most of those who hear, only hear them as made to the public and not to an individual. And there are many, probably, in remote parts from the center of action of those societies, who are more indirectly or not at all informed of the great need of their assistance. And there are some, perhaps not a few, who hear and would gladly contribute, but are discouraged from doing it by the smallness of their donation and the distance they are from an Agent to receive it. Cannot these difficulties be removed? Would not they be removed by appointing an Agent in each state or in the several districts or sections of the state where the state is large, and an under Agent in each County, and a Solicitor in each town (with certificates of their appointment) to solicit and receive donations and forward them to the Society or Societies for which they are appointed (unless otherwise directed by the donor?) Or in stead of the civil, the religious divisions of the country might be pursued down to the smallest Society of Christians. If this should be done, a treasury box of the Lord, with this inscription over it, "Preach the Gospel to every Creature," would be opened at every man's door. And would not all who love the Lord be induced to come forward with their dollars, their shillings, or their sixpences, even to the poor Widow with her two mites, although it should be all her living.

A FRIEND OF MISSIONS.

Genesee, New-York.

EFFECT OF FAITHFUL PREACHING.

Extract from Memoirs of Rev. THOMAS ENGLISH, late of Woburn, Bucks, (England.) Published in 1812.

"I have been tried this day. Some people who attend my ministry, are continually sitting in judgment on my conduct, and drawing such conclusions from it, as, God is my witness, are foreign from my motives: What an evil is prejudice! How busy is Satan with some people, and how successful in making them see, or think they see, unfavourable things in ministers, by which means the word is unprofitable, as the best food will do a bad stomach no good." This is a subject of great temptation to hearers of the word. Satan endeavours to fill their minds with jealousies against their minister; his attention towards the persons and families they dislike; a supposed preference in him of some others in the church; and suspicions of his ministry being pointed; are frequent causes of evil surmises, heart burnings, unkind language, and ungenerous conduct towards their pastor. With preachers in general, nothing is more unfounded than these suspicions; most ministers have

a variety of anecdotes in their own experiences to confirm this assertion. Many have waited on their ministers to charge him with being personal in his public addresses, who have themselves been the first to inform him of the case in point, about which he had never heard a syllable, or had the smallest suspicion; a guilty conscience, a tenacious temper, and a petulant spirit, have betrayed unpleasant circumstances to a pastor, with which probably he would never have been acquainted, had not the person concerned given him the information.

"I was once applied to by a stranger, in a place where I was labouring for a few Sabbaths only, for a sight of a letter which I had received, calumniating his character. I looked at the man, and pitied him, and coolly replied,—'It would be a breach of the common principles of society, to show confidential letters written to us, for the purpose of doing people good.' He retorted in an angry tone, —'I demand a sight of it, sir, as an act of justice, due to an injured man.' I replied,—'How did you know that I have received a letter concerning you?' 'Know, (said he)—it was impossible not know it, your language and manner were so pointed, that it was impossible I should be deceived.' I rejoined,—Do not be too positive; you have been deceived before now, I suppose; you may be so again.' 'It is not possible, (said he); you described the sin of which I am accused, in the clearest language, and looking me in the face, and pointing towards me, you said, sinner, be sure your sins will find you out; I therefore expect from you, Sir, as a gentleman, and a Christian minister, that you will give me a sight of the letter, that I may know its contents and repel its charges.' I observed,—I do not know your name; to my knowledge I never saw you before; and as you have not told me in what part of the sermon it was I was so pointed, if I show you any letter I may show you the wrong one; I shall therefore certainly not exhibit any of my letters to you, nor satisfy you whether I have received any one about you, till you describe the case alluded to.' He hesitated; but afterwards described the sin of which he was accused. When he had finished, looking him full in his eyes, assuming a solemn attitude, and using a grave and serious tone of voice, I said,—'Can you look me full in the face, as you must your Judge at the great day of God, and declare that you are innocent of the sin laid to your charge?' He trembled, turned pale, and his voice faltered; guilt and anger struggling in his breast, like the fire in the bowels of Mount Etna, and, summoning up his remaining courage, he said,—'I am not bound to make any man my confessor; and if I were guilty, no man has a right to hold me up to public observation as you have done.' I assumed a benignity of countenance, and softened my tones, saying,—'Do you believe the passage I cited—*be sure your sins shall find you out*—is the word of God?' He said,—'It may be.' 'Surely it is, (said I); he that made the ear, shall he not hear; he

that made the eye, shall he not see; can he have any difficulty in bringing your sin to light?—Now I will tell you honestly, I never received any letter or information about you whatever, but I am persuaded your sin has found you out; the preaching of the word is one method by which God makes men's sins find them out. Let me intreat you seriously to consider your state and character; who can tell, God may have intended this sermon for your good; he may mean to have mercy upon you; this may be the means of saving your neck from the gallows, and your soul from hell; but let me remind you, you are not there yet, there still is hope.' He held down his head, clenched his hands one into the other, and bursting into tears, said,—'I never met with any thing like this—I am certainly obliged to you for your friendship—I am guilty, and hope this conversation will be of essential advantage to me.'

From a New-York paper.

SABBATH SCHOOLS.

Of the qualifications of Sabbath school teachers I need not here speak: but ministerial assistance in the way of exhortation, inspection and advice, would powerfully contribute to keep up the true spirit of the office. It is matter of great surprise, and equal regret, that many ministers appear to take little or no interest in the concerns of Sabbath Schools supported by their congregations. They are scarcely ever to be seen among the children, or affording their presence and assistance at the meetings of the teachers. The annual sermons which they preach, for the benefit of the institution, seem to be regarded by them as a legal discharge from all further obligation to interfere in its behalf. Do not such ministers strangely neglect the means of increasing their own personal influence, who suffer so important an institution to be in operation among the people, and yet have no share in directing its movements? Is it not teaching their congregations to act independently of their pastors? Do they consult the interests of the church by neglecting those of the Sabbath schools? It is true, in many cases, the pastor's hands are already nearly full of cares, and his arms weighed down with the interests suspended upon them: but the duty I would enjoin would add little to the number or the weight of his engagements, while it

would add much to his influence, usefulness and comfort. Engage your respective ministers to meet you occasionally in your social interviews, that by the breath of occasional exhortation they might fan the expiring spark and feed the holy fire. Accustomed to public admonition, they know how to touch the springs of action, and to awaken the dormant energies of the human mind. It is no pride in me to say, if a minister's heart be engaged in the work, and he be requested by his people, he has it in his power to awaken an interest in the minds of the teachers which scarcely any thing else can supply. Use every means, therefore, to engage his zealous concern in the welfare of the institution.

BENEVOLUS.

MEMOIR OF MRS. ELIZABETH MALTBY, OF NORTHFORD.

Extracted from a letter written to one of her Grand-sons living in the State of N. York.

On the closing day of the last year, at 1 o'clock, departed this life my honoured mother, and your aged and pious Grand-mother. After the decease of your dear Father, she said, "I do not know but I am to outlive all my children."

But Sir, "Methuselah lived nine hundred sixty and nine years and he died." The longest life (though approaching near to a thousand) terminates. The venerable mother in Israel draws nigh to a hundred, but dies. Blessed be God! we do not sorrow without hope. She died as she lived trusting and rejoicing in Immanuel! Truly God was with her—She walked with Him. She seemed eminently to adopt the language of the mystical spouse "*My Beloved is mine and I am His*!" "Precious in the sight of the Lord is the death of his saints." We have (I trust) lost in her, the *availing prayers* of faith. But our loss is her gain: why grieve? Her death was precious in the eyes of the Lord: why mourn? Nay my Kinsman, rather let his praise be continually in our mouths: his love in our hearts! The master came and called for his Elizabeth and glory and praise be ascribed to his name forever.

"I would not live alway, but would wait patiently till my charge come, she often repeated. Intense was her desire to depart, yet tempered with sweet submission.

During the last months, the lamp of life did but glimmer in the socket. She oft times supposed that her triumphant hour was come—that she was going home to her heavenly Father and divine Redeemer! When she revived she would appear to be disappointed again, when appearances of sinking and fainting re-

turned, she would express earnest desires that it might be death. At other times would beg the prayers of christian friends that she might be perfectly submissive to the divine will.

Few persons perhaps arrive at higher degrees of christian knowledge and experience of devout and pious exercises. While vigor of body declined, the powers of her mind seemed to strengthen and grow brighter.

The word of God was an invaluable treasure. She read it with lively sensibility and sublime delight. Her loss of hearing was repaid in extra pleasure of seeing. She would read almost the whole day. She was in the habit of making and selecting pages and passages for me to read. That which most displayed the *glory of the divine character* and the *love of the Saviour*, she ardently wished every one to see, in that soul-refreshing light that she did.

The divine object of her love, was eminently the *chiefest* among ten thousand, and *precious to her soul*! Earth, lost its charms—this vain and sinful world receded—clouds disappeared—heaven opened on her view—the mansions of her Father's house she longed after!

Seldom (I believe) does the christian prize closet exercises higher than she did. She practically said, "*my meditations on Him, shall be sweet.*" If there has lived a person since the days of the pious king, who has a right to adopt this language, it is this mother, who who so much delighted to look upon her Lord and dear Redeemer. So lively was her faith and so potent was her love, (at times) that she appeared in some happy sense to taste of that delicious cup, which the Martyr Stephen drank of to the full. If she had enemies, she used for them his dying prayer. "*Father forgive them, for they know not what they do.*" She felt for every immortal soul, she loved, she prayed for all. But whenever she decried the image of her Saviour, her soul was ravished and she was ready to press the *dear lambs* of the great Shepherd to her bosom.

Revivals of religion were to her mind, like cold water to a thirsty soul. The spread of the gospel, the distribution of the scriptures, and the enlargement of Zion, were subjects of her *chiefest joy*. O for a closer walk with God, was her unceasing ejaculation. Her treasure was above, and the immortal spirit thirsted to be with Christ, and drink of that pure *river of life* which flows from the throne of God. She lived daily in the hope, that she might drop this mortal clay, leave this world of sin and sorrow, and join the church triumphant; mingle with departed friends, and enter forever into the presence and enjoyment of her Lord and Saviour.

I believe, my dear Friend, that she has entered within the gates into the *celestial city*; and is now saluted by and saluting exalted spirits and glorified saints, who shine (not as the pale moon) but as the sun in his strength, and will tune their golden harps to the Father, to the Son, and to the holy Ghost, forever and ever.

INFIDELITY TESTED.

The following fact is well authenticated.

The notorious Infidel, *Ethan Allen*, who like Tom Paine did all that he could by his writings and exertions to destroy the Christian religion and propagate his infidel sentiments, had an amiable daughter who had received much instruction, probably in secret, from a pious mother. This instruction had doubtless been counteracted and in a measure lost by the specious arguments and false philosophy of her father. In the bloom of life this daughter was laid on a bed of sickness; and when she was thought to be dying, the father was sent for, who, like all infidels, was desirous to keep as far from such scenes as possible; when he came into the room his daughter, with eternity in view before her, asked her father, which shall I believe, the sentiments which you have taught me, or those that my mother has taught me? This question came home to his heart. It was too solemn to trifle with. He was much disturbed and agitated. Believe, said he, what your mother has taught you; and immediately left the room.

MUNIFICENT DONATIONS.

JACOB SHERROD, Esq. of New-York, after several public and private legacies to the amount of 40 or \$50,000, among which are, 5,000 to the Orphan Asylum, and 2,500 to St. Philip's (the African) Church, has bequeathed the rest of his property, conjectured to amount to at least \$125,000, to the *Protestant Episcopal Theological Seminary of the State of New-York*.—[*N. York paper.*]

ORDINATION.

REV. ALFRED H. BETTS.

Communicated for the Religious Intelligencer by order of the Presbytery of Portage, Ohio.

On Wednesday the 4th inst., the Rev. ALFRED H. BETTS, was ordained at Brownhelm, by the Presbytery of Portage, and installed Pastor of the Church in that place. Introductory prayer by Rev. Benjamin Fenn; sermon by Rev. William Hanford, on 2 Tim. iv. 16; ordaining prayer by Rev. Caleb Pitkin; imposition of hands by Messrs. Pitkin, Seward, and Treat; charge by Rev. Joseph Treat; right hand of fellowship by Rev. Lot B. Sullivan; address to the people by Rev. Alvan Coe; concluding prayer by Rev. Randolph Stone. The occasion was highly interesting. The attention and deep solemnity of a large audience, manifested the lively interest they took in the exercises, and inspired the pleasing hope that the ascended Redeemer has rich blessings in store for that branch of his Church. May those blessings soon descend in a copious shower of divine grace, and many precious souls be converted, and prepared to surround the Eternal throne, there to unite with "the general assembly and Church of the first born" in celebrating the riches of sovereign love.